

Address before the Boston Academy of Music, on the opening of the Odeon, Aug. 5, 1835, by Samuel A. Eliot.

The Academy of Music have requested me to make an address, suitable to the important occasion of opening, for a new object, and under auspices, a hall which has long been devoted to purposes of public amusement. It is an hour of much interest; and I wish the pleasant task of addressing an audience like the one I see assembled, dressed in the manner of the one I see assembled, to be confided to a hand, and a more eloquent tongue. I shall trust, however, to supply familiar acquaintance with the subject, to your frequent tongue. I shall trust, however, to supply familiar acquaintance with the subject, to your frequent tongue.

It may be well, first to explain, briefly, how it happens that we are assembled in this place to-night, and in order to do this, I must refer to the exertions of a distinguished member of the Academy, advantageously known to the public, by his judicious and successful labors in the cause of education.

This gentleman, on a tour through Europe, a few years ago, was struck with the fact that music is a part of early education to a far greater extent with us, in several of the countries he visited. He saw its practicability, and witnessed its good effects; and on his return home, he resolved to attempt to rescue the art from the neglect in which it had so long been buried among us, and to introduce it as a branch of general education.

To his efforts, it is principally owing that the Boston Academy of Music was established; and to him, also, it is to be ascribed, that so efficient an impulse, and so just a direction, was given to its labors at the outset. Having secured the co-operation of well known and highly valued professors, the Academy proceeded in the formation and instruction of juvenile classes in singing, and in the use of the piano-forte.

It is not necessary to the understanding or enjoyment of good music, whether vocal or instrumental, that one should be able to perform it one's self, (an idea that has been strangely prevalent in some of our churches,) but some acquaintance with the design of music, and its means of accomplishing its own designs, is necessary; and this knowledge will be very generally diffused, if the Academy should be successful in its plans. Part of the effect, therefore, of the operations of our Academy, will be to make good listeners, as well as good performers, and one is scarcely less desirable than the other.

It ought not to be omitted, in enumerating the advantages of a musical education, that its effect on the physical constitution, on the development and healthy action of the organs principally exercised by it, is decidedly beneficial; and in a country and climate in which pulmonary diseases are so prevalent, every remedy, especially of an agreeable and preventive kind, should be diligently used.

An advantage of the mode of teaching adopted by the Academy, of numbers together, over the old mode of drilling one at a time, is the increased delight which is felt by the learner. A simple melody may be charming, but a well arranged harmony is far more so to every ear; and by the combinations of the different parts, every class of pupils may be gratified with this additional charm, and every school may judge of their own progress, not merely by their increased skill, but by the increased pleasure arising from their own performances.

Nearly all sounds, natural and artificial, from the overwhelming crash of the thunder, or the deep-toned roar of the cataract, to the animated chirp of the happy bird, from the lowest bass of the organ, to the shrill note of the file, or the harsh rattle of the drum; from the sublime voice of the trumpet, to the gentle sigh of the zephyr; from the shout of the man, to the laughing prattle of the infant,—are adapted to excite emotion; and music is the science of adapting, and the art of producing those sounds, and combinations of sound, best suited to create the emotions intended to be awakened within us.

It is manifest, that if any considerable degree of proficiency be made in music, it is an agent of great power for good or for evil; and in every age, and in every country, powerful emotions have been excited by music adapted to the degree of civilization of the people and the time. Even in our own unmusical age and nation, who is there that resist the contagious effect of the lively march, the solemn dirge, or the dance-moving air of the ball-room? These are but some of the coarser and more obvious effects of an art susceptible of every degree of refinement;—and the variety of feelings excited by music, can be limited only by the capacity of our nature.

From these appeals to the feelings, the emotions, the passions, music derives its moral power; and it is also the direct source of pleasure to the ear, from the adaptation of the sounds, it produces to give enjoyment to that delicate organ; and it is a very valuable accessory in the intellectual development of the faculties, from the excellent mental discipline conveyed by the study of its theory and practice.

To these points I wish to invite your attention, viz: its importance as an auxiliary in education; the pleasure it conveys to the ear; and its power of producing emotion.

THE IMPORTANCE OF MUSIC AS AN AUXILIARY IN EDUCATION.

In a country where the education of the young is so important, and has, from the earliest period, received so much attention, and excited so deep an interest as in our own, it is certainly singular that the art of music has not been sought to stimulate the attention of the youthful student, and inculcate those habits of order and method which are indispensable to the acquisition of the art, and are such important means of progress in every species of knowledge. Music is at once a charming relaxation from the tedious task, the dry study of the grammar, the pen, or the slate, and a mode of discipline scarcely inferior in efficacy to the dull lesson of the horn book, learned under the fear of the searching experiment of the birch or the ferule. It is a study and an amusement, a discipline and a sport. It teaches, in the most attractive manner, the advantage of combined and harmonious action, of submission to rules, and of strict accuracy. All these are necessary to the agreeable result of the practice; and the attainment of that result is itself, stimulus, and reward sufficient for the required exertion. It produces, in a remarkable degree, the effect attributed by a classic poet to all the elegant arts, of softening the character and refining the manners. Nothing is more obvious than the change of tone, in children of the rougher sex, which follows a moderate proficiency in this exquisite accomplishment.

Are these tendencies of no value, or of slight importance? Surely not. The teacher, who experiences so often the want of some agreeable stimulus to the flagging attention, and the need of relaxing his own toil, will seize upon music, with grateful avidity; while the pupil will wonder what has become of the weariness he felt a moment before, and his eye will brighten, and his apprehension quicken, at the first sound of the music lesson.

But, perhaps, it may be said this is all imaginary. It is a fine thing to talk about, but how can it be done? How can a school full of children be taught to sing, when it is so difficult to teach a single pupil, who has the exclusive attention of a master for hours of every day? The simplest, most direct, and most satisfactory answer to this question, is a reference to the schools which have

been, and are now taught by the professors of the Academy. No difficulty occurs in teaching those rudiments of music which are all it is necessary to give; and no doubt can be entertained of the favorable tendency of the study, by those who will examine for themselves into its result. But though this is the obvious, it is by no means the only answer to be given. Throughout the whole extent of northern Germany, every child who goes to school is as sure to be taught to sing as to read. The exceptions are almost as few to the capacity of learning something of music, as to that of learning to spell; and serve, in fact, only to show the general prevalence of what is everywhere thought so rare—an ear for music. The obstacle in this country, and in some others, which has produced an opposite impression, is, that the attainment of musical knowledge has been deferred till a period of life when the facility of acquisition is diminished, and the organs are less flexible than in early youth, while the instruction has been given on the plan of benefit to the teacher rather than the taught,—its difficulties have been unnecessarily magnified,—and it has been attempted to make every pupil a first rate solo singer. It has, too, been unfortunately regarded as a mere accomplishment, which might, as well be left to the pursuit of the young, the frivolous and the worldly, and was unworthy the attention of the parent, seriously anxious for the education of his child.

It is the aim of the Academy to correct these errors, and to reform this unwise practice; to teach the elements of music to as many children as possible, at as early an age as practicable, and thus, while giving to many the benefit of its discipline, to discover those who have any particular aptitude for its prosecution to a more advanced degree of skill, and to save, for better purposes, the weary unhappy daughters of song, in attempting the difficult air, or to them impossible bravura.

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JOICE HETH 161 years of age.

This greatest wonder of the age, is attracting crowds of ladies and gentlemen at CONCERT HALL, where owing to positive engagements, she can remain but a few days longer. None can behold her and the documents accompanying her, without the most perfect satisfaction that she was the Nurse of the immortal Washington, and as old as represented.

She is continually cheerful, talking, laughing, singing, and is a most interesting and pleasing curiosity. Hours of Exhibition from 3 A. M. to 1 P. M. and from 3 to 9 and 7 to 9 P. M. Admission, 25 cents, children 12 1/2.

Such is the advertisement which, we regret to say, has been standing for some time in the papers of this city.

We expect to be accused of ultraism by the remarks which follow, but duty, we think, impels us to say what we do.

First. We consider the public exhibition of the old lady an outrage against humanity. How should we like to have our great grandmothers, just on the verge of eternity, thus carried about to be a gazing stock for all the vulgar and idle crowd?

Or simply suppose she was a white American mother, how should we regard her children and friends, should they thus, for the purpose of gain, expose her, instead of furnishing her with a silent retreat, and smoothing her way down to the silent tomb? Is this the way to fit a soul for heaven?

Second. Though the woman is, doubtless, of very great age, yet we regard the whole story of her being the nurse of Washington &c. as mere fabrication; a story got up to make money. We have seen neither her nor the documents respecting her; nor would our opinion be changed should we see them, and should the evidence be tenfold stronger than it is; for the presumption that the whole affair is got up to make money as the fact of her exhibition would naturally lead us to suppose, is infinitely greater than the possibility that the above statements can be true. How improbable that she should have been the nurse of the father of his country! It would need evidence almost as great as it would to prove satisfactorily that she has arisen from the dead. In such a case as this, there is but little more difficulty in fabricating documents which can not be proved to be false, than there is in the legends respecting the popish saints. It is said that a certain female of such a name was baptized, and so on. Admitting such a registry is in existence, it is impossible to prove that this is the identical female. If she says she nursed Washington, and was thus baptized, it is infinitely more probable that she is an imposture, or that she believes what she says in consequence of being told so by designing persons so often, that she really thinks it is true, than that such is the fact. If the accounts are true, then she was 58 years old when Washington was born; and it is not usual for females at that age to act the part of nurse.

Third. The reports we have respecting her, are inconsistent with each other. We are one day told that her children have all been dead 50 years; and the next, that her youngest son died two years ago, at the age of 116.

Fourth. It is said that she suffers herself to be thus exhibited, in order to purchase the freedom of her grand children. Is this probable. Her grand children must be rather old to have their freedom

And further, why should she desire it? Does she wish them sent to Africa? How unnatural! Does she expect more happiness in their society when free? And is she so provident for them as to be willing to be made ten times worse than a slave in their behalf? No. If she loves them, she would say, let me rest in the embrace of my offspring, and let them smooth the way for me to the grave. I will pray God to reward them when I am gone, and my servitude and afflictions are ended.

Fifth. The force that was acted over in administering to her the ordinance of the Lord's supper, was a desecration of that ordinance which our Savior can never approve. The minister of the gospel who did it in the manner it was done, gratified chiefly a morbid curiosity, and contributed to the selfish interest of her inhuman exhibitors, and encouraged them in their wicked course. If she is a Christian, and in the path of duty, there can be no objection to administering the elements of Christ's body and blood, in a private manner. But to do it publicly, before the gaze of a multitude who "care not for these things," is a mere farcical show, going to sanctify her public exhibition.

It is surprising to us, that a Christian community can encourage such an exhibition, either by attending it themselves, or allowing their children or dependents to attend. And more than all, it is surprising that religious and moral papers should give countenance to such things.

We ask again, is it not altogether probable that the whole is an imposition? Do not the actors know that no one will take the trouble to investigate the truth of their documents? and even if any one should, little would they care—for before the truth could be known, they would have filled their pockets, and be glad to get rid of the old lady, if she should live so long.

THE TRUE, PERFECT, AND ONLY STANDARD OF HOLINESS.

Holiness, a sermon by Sumner Lincoln, pastor of the Church of Christ in Gardner, Mass.

Text. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. This do and thou shalt live." Luke x. 27, 28.

The great law of benevolence, presented to us in these words, is the true, perfect, and only standard of holiness. Every man's character is what the standard of moral action is, which he adopts, and to which, in practice, he conforms. Self-approbation is experienced while a person is conforming to its standard, whether that standard be true or false; and self-reproach only when he deviates from it. An individual who has adopted a false standard, and is strictly conforming to it, in practice, cannot be convicted of sin without bringing before his mind the true. Hence the importance of spreading before the world a clear knowledge of the true, perfect, and only standard of holiness, that men may be convicted of sin, converted from it, and become holy. Paul, who had a false standard, and conformed to it, "lived in all good conscience before God," was not convicted of sin and converted to God, till the perfect law of God, in all its extent, was brought clearly before his mind. "I was alive without the law once, but when the commandment came, sin revived, and I died." It is of as much importance as a holy character and an eternity of blessedness are worth, that each person ascertain, as he may, what is the true, perfect, and only standard of holiness, and conform to it in practice. The measure of true holiness consists in paying that measure of benevolent regard, in practice, to the rights and happiness of all beings to whom we sustain an individual relation, which corresponds with their nature and value. Now a law, a standard, which requires such moral action, is the true, perfect, and only standard of holiness. The law in the text is such a standard, because it requires such action.

First. Explanation of the law in the text. Love, as required in this law, does not mean emotion, simply, but a principle of action: something that is the proper subject of legislation.

Secondly. Proof that the law of benevolence, contained in the text, is the true, perfect, and only standard of holiness. Ist. It is so in the relation that moral agents sustain to God. That all moral agents should, in their relation to God, pay the greatest possible measure of benevolent regard, in practice, to the rights and happiness of God, is in perfect accordance with the nature of things. No inferior measure of benevolent regard, in practice, can meet the claims of God, and our obligations. For most of God's rights are different, in kind, from those of any other being; and all his rights are infinitely greater and more valuable than those of any other. The natural and acquired rights of God grow out of his natural attributes, his moral character, and relations to the universe. His possession and enjoyment of these rights are infinitely greater and more valuable than any other being, and his rights are vastly greater, and justly claim, and man the greatest possible benevolent regard in practice. This will be manifested, if we examine the rights of God, as they are exhibited to us, through his works and through his word.

God has an exclusive right—to be regarded and praised, with the greatest strength of benevolent feeling, as the Creator of the universe—to be regarded as the providential governor of the universe—to be the law-giver and moral governor of the universe—to be adored and praised as the author of all the holiness that exists under his government—to be regarded, by all moral agents, with feelings of the greatest possible complacency—to the greatest measure of fear—to our prayers—to the greatest measure of confidence that each moral agent is capable of exercising—to the employment of our whole time, talents, knowledge, wealth, and influence, in his service.

That part of the law, contained in the text, respecting the conduct of mankind towards one another, is the true, perfect, and only standard of holiness. It requires each person to pay the same benevolent regard, in practice, to the rights and happiness of all others, so far as they come under his influence, that he does to his own.

Proof that this is the only correct standard, may be derived from the nature of mankind, and from the relation they sustain to one another. The nature of mankind is such, the social principle so strong, that they cannot be happy without social intercourse with one another. And their relation to one another is such, that they can maintain a holy and a happy intercourse only by conforming to this standard, viz: each paying the same benevolent regard, in practice, to the rights and happiness of all others, so far as they come under his influence, that he does to his own.

For the relation mankind sustain to one another, is that of mutual dependence. Each is entrusted not merely with the care of his own rights, interests, and happiness, but also with those of others, in exact proportion to his circle of influence. So far as human influence is concerned, then, in each individual case, can be secure only by regard to the rights and happiness of all others, in exact proportion to his circle of influence. For the relation mankind sustain to one another, is that of mutual dependence. Each is entrusted not merely with the care of his own rights, interests, and happiness, but also with those of others, in exact proportion to his circle of influence. So far as human influence is concerned, then, in each individual case, can be secure only by regard to the rights and happiness of all others, in exact proportion to his circle of influence.

Not precisely the same degree of regard that he does to his own; because the rights and happiness of others are not so much within his keeping

as his own,—but so far as they come within the reach of his influence. Generally, each person can do more to preserve his own life, health, property, character, and happiness, than another can; and it is a wise and just, in each individual case, to be subject, to a greater or less degree, to the influence of others, according to the nearness or remoteness of the relation. All these are within our keeping, to a certain extent, and our's within the keeping of others. Now let each person, so far as the rights, liberty, lives, health, property, character, and happiness of others come within his circle of influence, pay the same benevolent regard, in practice, to them that he does to his own, and the happiness of all would be secure and promoted, so far as human influence can go; and all human rights and interests can be secure in no other way.

A refusal to conform to this standard of holy intercourse, and conformity to the opposite—the selfish principle, in practice, has given insecurity to all the rights and interests of man in this world. It has led individuals and nations to deprive others of the enjoyment of their rights, and caused the most terrible destruction of human life and property,—has filled the earth with want and woe.

What fruits, what pleasures, what wealth, what holiness, what morality, what wars of bloodshed and cruelty, what slavery, has followed a refusal of mankind to conform to the great law of love contained in this standard of holy, human intercourse.

Conformity to this standard is essential to a perfectly holy and happy state of society. It is this that causes purity, security and bliss to reign in heaven. A refusal to conform to this, and conformity to the opposite—selfishness, causes the wickedness, the iniquity, and wailing of hell.

The volume of revelation furnishes a further evidence that this is the true, perfect, and only standard of holiness.

From the fact that this standard includes in it a summary expression of all God's will in regard to human conduct. On these two commandments,—love to God and love to man,—says our Savior, hang all the law and the prophets.—From the nature of repentance, proof is derived that this is the true, perfect, and only standard of holiness:—Faith in Christ implies conformity to this standard,—conformity to it is essential to eternal life,—admission into the pure society of heaven:—It is the standard by which all men will be tried, and their eternal destiny assigned at the general judgment.

REMARKS.—This law of benevolence, as a standard of holiness, is a plain law—so plain that it may be clearly seen from the light of nature:—It is spiritual and strict—it is impartial—it is reasonable and practicable—it is the only law, the only standard, in conformity to which a person can act right, and be happy in his relations to God and mankind—it is an unalterable standard of holiness. In view of this subject, we see the value of the gospel, and the solemn sacrifice of Christ, in what true conversion consists—the alacrity of speaking about Christianity raising the standard of holiness; for there is but one true and perfect standard of holiness, and that is already up, raised as high as it can be, and is immovable. This mode of speaking implies that the standard of holiness is a floating standard, or that men may have different standards, and be equal Christians. But the truth on this subject is, that men, by the grace of God, must raise themselves up to the true standard, or they have not a particle of holiness; all below this is sin, and only sin. Men do not begin to be holy, till they come up and take hold of this standard, and conform to it in practice; and are holy only when living in conformity to it. The least known, deliberate, voluntary deviation from it, will ruin the soul, unless repentance brings the individual back. Every floating standard of holiness is false, and will pass with the individual who looks on to it, down the dark, broad stream of sin, into the gulf of perdition. O what multitudes bearing the Christian name, and some sustaining the office of the Christian ministry, is it not to be feared, adhere to such a standard, and are floating on the stream of sin, the pioneers of a wicked world, to hell!

Such is the outline of this excellent discourse. The filling up is done in a plain, scriptural, common sense manner. We are glad to see such views of Christian character brought out at the present time. Nothing but entire consecration to the service of our God and Savior, will satisfy the requirements of the gospel. Whatever we do, must be for the glory of God. Whatever is not done for the glory of God, is sin. There must be immeasurably more consecration to God than there now is in the church, or the world will never be converted.

We hope this sermon may be a little condensed, and be printed in a tract form for distribution.

FOR THE NEW ENGLAND SPECTATOR.

INALIENABLE RIGHTS OF MAN.—No. 3.

1. Mankind have an inalienable right to correct each others errors, and reprove and censure against each others sins and vices.

Should this right be taken away, self ignorance, error and vice would soon completely spread over the land. All selfish and sinful persons are opposed to the work of detecting and correcting their own errors and vices. Hence, if we had no right to tell each other our faults, and give the proper reproof, the most abominable corruption would universally prevail. We have divine authority, as well as the authority of reason and conscience for this right, for we read, and the precept is a general one, "Thou shalt not hate thy brother in thine heart: thou shalt not love thy brother as thy neighbor, nor suffer him to go unpunished." In any case—that is, in all circumstances, and times when it is practicable.

Again we read,—Wherefore, rebuke them sharply, that they may be sound in the faith." Said Christ, "If thy brother trespass against thee, go and tell him between thee and him alone. If he will not hear thee, then take with thee one or two more; and if he shall neglect to hear them, tell it to the church." But public sins and vices, we may conclude, are to be reprov'd in re openly, as the apostle says to Timothy, "Them that sin, rebuke before all, that others also may fear." Again he read, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, and his blood I will require at thy hand."

To these may be added the direction to Isaiah, and through him to all others who occupy public places, "Ory aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." One way of reprovng sin is to manifest a proper displeasure towards those who commit it. We have a right to do this also, for we read,—I have written unto you not to keep company, if any man who is called a brother, be a fornicator, or covetous, or an idolator, or a railor, or a drunkard, or an extortioner, with such an one, no not to eat." Again, "Now we commend you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." The same apostle says, "If any man, (no matter how wealthy or influential) "If any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed."

How ample is the divine authority for this inalienable right, which involves a most sacred duty and privilege! Nothing can be more reasonable than this right, for those who the most faithfully

tell us of our faults, are our best friends. Hence, no person has any right not to be reprov'd and censured for his errors and sins, according to the corrupting and dangerous tendency. Far more, it is no right to forbid their children to reprove them in meekness, when they sin. Ministers have a right to forbid their people to reprove them, when they sin against God and man. No magistrate and civil rulers, nor even kings, any right to forbid their subjects and constituents to tell their faults plainly, and to expose and resist their public sins and vices. No person in the world has any right to forbid others to reprove him for his sins and vices, according to their nature and dangerous tendency, for it is easy to see that by giving the right to all men to reprove, condemn, and resist all sin and vice, God has superadded all right not to be reprov'd and censured for our sins. I know of no more sacred and important right than this, to bear honest and faithful testimony against each others sins and vices.

Through the general application of this right, the world lies in a mass of moral corruption and ruin. What would be the effect of a general prohibition, thus exercising this right, for we should then see and feel the necessity of correcting our own errors and sins?

It requires constant self-denial to exercise and maintain this right, and this is the reason why it is so much neglected. By faithfully maintaining and exercising this right, Jeremiah had occasion to say, "Wo is me my mother, that thou hast borne me a man of strife and contention to the whole earth." Christ faithfully exercised this right, and rode on a whielock to heaven, to inherit the crown of eternal glory made transcendently radiant by the fires of persecution. The martyrs exercised this right, and arose on a tempest of persecution, not to be angry, but to be like the Lamb of God, and to win a song which no angels tongue could sound,—a song of passion rock. How ought we to blush in view of the contrast between such examples and ours!

10. All persons who are properly qualified, leave right to preach the gospel wherever Providence may direct.

Christ has given this right to his disciples to go into all the world, and preach the gospel to every creature. He established no ecclesiastical censorship over the pulpit, to determine where and where the gospel shall be preached, and of whom we must obtain permission to preach at any particular time or place. Christ himself claimed the right to give license to his disciples to preach, and he gave a general commission to them to "Go into all the world, and preach the gospel to every creature," and his promise "Lo I am with you always, even to the end of the world," is a good and ample license to all who are qualified, to preach the gospel wherever their reason and conscience may direct. Who then has any right to forbid others to publish the name of the Lord, and to warn the wicked from his way? Has Christ given any particular persons an exclusive right to particular portions of the earth, so that whether they preach faithfully or not, others have no right to preach upon the territory they claim, without their permission? I ask the person who acts up this claim, to show the charter for such a right. If the Bible does not contain it, then the giving such a pretended right is an ecclesiastical usurpation, and the exercising it is ecclesiastical tyranny. C. S.

FOR THE NEW ENGLAND SPECTATOR.

Plan for the Abolition of Slavery.—No. 2.

We last week gave our plan.—We now proceed as proposed to consider the objections, and the authorities now propagated to block up the wheels of truth and righteousness, and I have thought it requisite to append a brief commentary to the above plan for the abolition of slavery.

I think no one can say it is not strictly scriptural. It is based upon the second great command in the decalogue, "Thou shalt love thy neighbor as thyself," and upon our Savior's golden rule, "Therefore all things whatsoever ye would that men should do unto you, do even so to them, for this is the law and the prophets."

This plan is also perfectly reasonable, provided negroes belong to the race of human beings. Most exactly does it accord with the self-evident principles of justice and righteousness, and with the essential and inalienable rights of man, as well as with the dictates of every man's conscience in the sight of God. This cannot be said of any other plan respecting slavery that has yet been proposed. And now I ask, must not that plan be wise, which is founded in scripture, and so completely harmonizes with reason and conscience? What says history and experience?

This plan is practicable, and can easily, and speedily be executed. This cannot be said of the plan of colonization, or any other plan respecting slavery that I have been proposed. I think this most recommend it to all those who realize and anticipate the alarming evils of slavery.

This plan will be less expensive than any other conceivable one. It would cost no money, or valuable labors out of the country. There would indeed be some change of capital, but if slavery is a moral evil as is now generally acknowledged, it would only remove it from thence and rob them, into the hands of the rightful owners, who, as they have earned it under the lash, would know its value, and would certainly be no more likely to squander it in dissipation and luxury, and spend it for purposes of injustice, oppression and mischief, than those who now claim and control it. Such a distribution of property, would contribute towards a desirable state of general commerce, and would be a great and valuable laboring persons out of the states, and consequently it must be a rational prosperity. Would not this make it vastly superior to the plan of colonization?

I will add, that this plan will be a more complete and effectual remedy for the alarming evils of slavery, in their connection, and consequences, than any other which is conceivable. It will not only emancipate the colored slaves, but it will tend to emancipate the slaves of prejudice, of fear, of a guilty conscience, and of selfishness, irascibility and sin against God and man, which is infinitely the worst kind of slavery, if we contemplate its consequences. The operation of this plan upon the white population would tend to make them industrious, honest, virtuous and happy, and there would be some of its happiest effects. It would immediately and powerfully tend to promote the spread of pure and unfeigned religion, and remove a principle cause of licentiousness, amalgamation, profanity, cruelty, injustice, oppression, and the various immoralities and sins which spring from slavery. It would instantly remove a great moral and political evil which is adapted to spread moral destruction upon our national glory and happiness,—and which threatens to bring down the desolating judgments of heaven, and dissolve the union of these hitherto happy states. But its happiest effects would be in checking and tending to demolish the spirit of aristocracy which springs from slavery, and has become so alarming to the cause of both civil and religious liberty where slavery prevails. In these and other ways, this plan would prove to be a more complete and efficient remedy for the evils of slavery than any other which is conceivable. The plan to banish the people of color to a heathen land, in order to elevate them, is an absurdity, and evidently the offspring of prejudice, selfishness, and injustice. And the plan to take off their chains by little and little, very gradually, is too ridiculous and absurd even to be seriously mentioned in a christian nation that admits the system of slavery to be a moral and political evil, that is, a sin against God and a national curse. The plan I have proposed will

cure an immediate relief from the evil, and is also the most efficient and powerful. And is there any person at all acquainted with the present degradation of the slaves, who will presume to say that the most efficient plan is not needed to elevate them?

I will now mention a few of the advantages of the plan I have proposed over any other which is conceivable.

1. It will secure the present favor of God on no other one will. This is too evident to be actually disbelieved by any one. If therefore it is of any consequence to have the smiles of heaven, this plan must be the best.

2. This plan will secure the approbation of conscience as no other one will, for it is in most exact accordance with reason and conscience. But can there be any thing more vital to true happiness, than a conscience void of offense?

3. This plan will secure the forgiveness, affection, and confidence of the slave, as no other one will, and surely this must recommend it to all those who fear that emancipation would overthrow the slave states in blood and carnage.

4. The plan I have proposed is also best adapted to secure national and individual prosperity and happiness. It would tend to check and subvert that growing and alarming aristocracy to the nation which is a curse both to those who practice, and to those who feel the effects of it. It would speedily raise up a great number of down-trodden poor, and hard laboring persons, to be cultivating, intelligent, useful and efficient citizens, who would help constitute the bones and sinews of the body politic, and be a great blessing to the slave states. It would throw more persons upon their own exertions and enterprise for a living, which would be favorable to the cause of virtue and civilization. It would tend to open the fountains of knowledge and happiness to all. It would greatly promote our national honor and influence. This plan would tend to raise the people of color from that state of indolence, degradation, and vice in which many of the negroes are, by placing the proper incentives to virtue, industry, science, and enterprise before them. But, though not least, this plan would be more likely to secure the spiritual exercise and exhorting favor of God upon slave-owners and their families, as well as upon slaves, than any other which is conceivable.

Do any doubt these facts? Let them study the history of nations, of families, and of divine providence. Let them study the history of abolition. Or let them study the divine promises and threatenings, and they can honestly decide for or against it.

In the 58 chapter of Isaiah, God says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burden, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee, the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters shall not fail. And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in." Can we conceive more full and glorious promises than these, made expressly to those who adopt the plan I have proposed? In the next chapter of the old Testament, God says, "And I will come to you in judgment, and will be a swift witness against administrators, and against those that oppress the living in their wrath, and that have sold the stranger from his right, and have sworn, with the Lord of hosts." The Bible greatly abounds with kindred promises and threatenings, and no man can disregard them with impunity.

I shall say little by way of meeting objections, because the above plan, like a chosen olive, guards itself from all objections worthy of note. Should it be objected that "the slaves would become indolent, and impatient if this plan was adopted," I reply, that we must then overcome their indolence and impatience with civility, courtesy, and kindness, and cease to set them such examples of impudence and insolence. That's all. Should it be objected that "it will be a hard case for the slave-holder, to adopt the above plan, I answer that that person is grossly ignorant who thinks it is a hard thing to do justly, love mercy, and walk humbly with his God. It is the way of the transgressor which is hard, and not the way of truth and righteousness. The truth is, the hard would be all on the other side—for the poor colored persons to be cheated out of their just wages, and for the oppressor to live in sin, under restraints of conscience, the divine displeasure, and exposed to the terrible threatenings of God against oppression and unrighteousness. Let any slaveholder fully and fairly prove, and try this plan that I have proposed, and if he will then say it is hard, he shall have the honor of being enrolled as the right warden of the world. Do any imagine that it will be time enough to answer that objection after this plan is faithfully tried, especially since Ethiopia gave many of the sciences to the world. Or should it be objected, that this plan would be too degrading to the white man; I answer it by saying that it is too degrading to notice such a foolish objection, for true dignity is by no means a matter of color, but of justice, mercy, and righteousness. I will only add, that I trust no apologist for slavery will say, after seeing the above, that abolitionists propose no plan for the abolition of slavery. Justice.

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who go about like "a roaring lion seeking whom he may devour."

But to prove that the sin of licentiousness, in its most abominable and gross forms exists to a great extent in Boston, we will state one fact: On Monday

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nant residents in these brothels—the females were all young and quite fashionably dressed. Some of the young men were merchants clerks. Some of them we had reason to believe, were married men. A

boarding at the Tremont house &c. Is there no need of efforts being made to rescue the thousands of youth in this city, and surrounding country, who are going in this downward road to destruction?

The population of Rochester, as ascertained by the census just taken, is 14,373. In 1825, it was 4,272; and in 1815, only 331.

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